

The Converted Catholic

EDITED BY REV. JAMES A. O'CONNOR

"When thou art converted, strengthen thy brethren."—Luke XXII: 32

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EDITORIAL NOTES

WHEN Christians pray, "Thy Kingdom come" and "Thy will be done," they remember the words of our Lord, "The Kingdom is within you," and "Lo, I am with you always." The King requires obedience and service from all who acknowledge his sovereignty, and those who have resolved to lead a Christian life and be disciples of Christ can render Him obedience and service according to their faith and disposition. As in other affairs of life, where there is a will there is a way, in rendering something to the Lord for all the benefits we have received from Him. What can a Christian render unto the Lord for all His blessings more acceptable than service and obedience?

The Psalmist said, "I will walk before the Lord in the land of the living." This cannot be done except by compliance with His will. Those who are puzzled to know what the will of God is, will learn, through the guidance of the Holy Spirit, by rendering Him service, being co-workers with Christ, as opportunity presents itself, and blessed are they who follow the Saviour's example, and render service and obedience in His name.

When the Son of God was on earth He went about doing good in the Father's name. Even before His public ministry began, He said to Mary and Joseph, when they found Him in the temple, disputing with the doctors and leaders of the Jewish Church, "Wist ye not that I must be about My Father's business?"

Only Work for Christ Remains

As Christ first loved us, and gave Himself for us, and love begets love, so the highest motive of our love for Him can find expression in service to our fellowmen. As the soul is worth more than the body, so is the spiritual service of much more value than mere philanthropy or any humanitarian effort. What is done for the betterment of the physical life will pass away, though that man is blessed who makes two blades of grass grow where one grew before; and our Lord Himself says that even a cup of cold water given in the name of a disciple shall be rewarded. This world is brighter and better for every service rendered to our fellow-beings, but man does not live by bread alone, and his happiness is not assured by the possession and enjoyment of the things of this life. But what is done for the spiritual life of another in making Christ known as the Son of God, whom the Father sent into the world to redeem and save all who place their trust in Him, shall not only be a work of service and obedience to Christ, but will bring eternal happiness to all who receive the message. Christ came to the Jews, His own people, but they did not receive Him, but as many as received Him to them He gave power to become the children of God; even unto them that believe on His Name.

Failure of Humanitarianism without Christ

The beneficiaries of humanitarian efforts do not always thank the philanthropists, but will frequently say: "These good people give only of their superfluity, and if we had what is justly due us, as the toilers, we ought to get much more." Those who are called the settlement workers in this and other large cities, understand the situation perfectly. When the name of Christ is left out of such work, the good people who have devoted themselves to it soon become discouraged; and the recent abandonment of the best known philanthropic institutions on the lower East Side of the city by prominent settlement workers is proof of this. The desire to reach Roman Catholics and Jews in these settlements has led these self-denying workers to ignore all Christian teaching—even the very name of Christ has been omitted in the lectures and addresses.

A good man said that as there is only one life here, and that will soon be past, only what's done for the Saviour will last. It is the presence and power of Jesus in the hearts and lives of His people that makes their service both effective and permanent. It was His unfaltering and unceasing determination to do the will of His Father that carried Him all the way to that Calvary beyond which lay the Resurrection Morn; and in like manner if we would accomplish the work He wishes us to do on the earth He must be at once our Leader, our King and our example of perseverance unto the end.

Predictions Concerning Rome in America

One of the best friends of The Converted Catholic, a faithful minister of Christ, learned in the Scriptures, who has observed and followed with deep interest this work from its inception, writing from Portland, Oregon, April 16, says:

"Never before have the Roman Catholics been so arrogant in this country as at present. Our late foolish President, Theodore Roosevelt, is to be blamed for this. Politicians seem willing to sacrifice everything beneath heaven for their miserable ends. Cardinal Gibbons and Paulist Doyle, in my opinion, should be held up before the nation as guilty of treason.

"I think that possibly the final conflict with this heartless foe of God and man will be right here in the United States. Shame that American citizens do not rise up on all sides against the slayer of Abraham Lincoln!

"Our Saviour-King is 'clothed in might,' and will allow the great Liar of the Ages to go not one inch beyond where he could slaughter the Man-child.

"J. H. Leiper."

Dr. Leiper's interpretation of Scripture is in harmony with the views of many of the deepest thinkers and most careful students of the Word of God. Years ago, when Father Edward McGlynn, of this city, was excommunicated for asserting his independence as an American citizen, he declared that the rebellion of the Catholic peoples of Europe against the Roman machine was as nothing compared with the uprising of the descendants of the Irish in this country against the Roman hierarchy in the days to come. If Protestants be true to their

faith and principles, the Roman Church in the United States will retreat and surrender, and the Catholics will become like other American Christians and citizens.

Papal Titles for Wealthy Catholics

The Pope has been scattering titles among American women of wealth who give him much money when they visit Rome.

The widow of a famous Brooklyn politician, Boss McLaughlin, has lately been made a "marchioness," which must be gall and wormwood to Annie Leary of this city, who is only a "countess." Another American lady who had been some kind of a Protestant in Philadelphia, until she inherited great wealth a few years ago, and then was captured by the Jesuits, was made a "marchioness" when she visited the Pope last month. Some years ago the Pope made a "marquis" of Michael Maloney, of Philadelphia, but this "honor" brought only trouble and vexation to the good man. He brought over Cardinal Satolli from Rome at a cost of thousands of dollars to officiate at the marriage of his eldest daughter, and when the cardinal wanted the second daughter for one of his impecunious Italian noblemen, the girl eloped with a Mr. Osborne, and was married by a justice of the peace. Before this marriage was consummated she eloped again—with a Mr. Clarkson, and was found by her father in London. He placed her in a convent in Italy for a time and then brought her back to this country, when she was married a second time to Mr. Osborne. Respectable American Catholics should be wary in accepting Papal "honors." When the poor hobo, Hungry Higgins, applied for relief and was asked by the housekeeper if that was his full name, he replied: "No, mum; that's what you might call an empty title!"

Help Needed for the Extension of Christ's Mission Chapel

All through this season the chapel of Christ's Mission has been so crowded at the Sunday afternoon service that its extension to the fine lot in the rear of the building has become a necessity. Never before in the history of the work have so many Catholics attended the services as this season. Rome's superstitions are vanishing before the light of the Gospel which is preached at the Mission. A few thousand dollars from Christian friends would extend the chapel.

"We Must Make America Catholic!"

That was the exultant cry of Archbishop Ireland, of St. Paul, Minn., some years ago, when he addressed a great Roman Catholic assembly in Baltimore.

When he returned from Rome last month, after a long visit to the Pope, he was asked about the prospects of the Church of Rome in this and other lands. But he had nothing at all to say on the subject.

Dr. Ireland, like the Editor of *The Converted Catholic*, was educated in France, but the outlook for the Roman Church in that country was so discouraging that he refused to speak on that matter also.

As the doughty Archbishop of St. Paul has lost his influence with the Republican party since Mr. Roosevelt departed from the White House, and has failed in his efforts to be made a Cardinal, he has given up the hope of America becoming Roman Catholic. When on his way to Rome on a previous visit, in 1906, he said to a member of a wealthy family, who was then living at the Hotel Netherland, New York City, that if he had \$50,000 to take with him to Rome he would return to America a Cardinal. But as this Catholic, who had been very prominent in the Roman Church, had renounced the doctrines and practices of that Church, and with the other members of the family, had been delivered from the "yoke of Rome," Dr. Ireland's fishing expedition for money with which to bribe the officials at Rome—including the Cardinals and the Pope himself—was fruitless. His hopes of becoming a Cardinal by such means were dashed, and he was ignominiously dismissed by this former Catholic. Down in gloom go his declining years. He cannot be a Cardinal, and he cannot make America Catholic.

But the Jesuits have taken up the cry that America must be made Roman Catholic, and to this end they have started a new weekly paper with the title of "America." Though the Jesuits have a great church on Sixteenth Street, and control a university at Fordham, this city, they have been unable to interest their people in supporting their monthly magazine *The*

Messenger. But they hope their new paper will be a great success. We shall see.

As a citizen, Archbishop Ireland was not a bad sort, in the estimation of the Republican party leaders, and the Catholic America he had in mind might not be altogether Roman. But the Jesuits! Their policy, which for the last half century has dominated the Roman Church, has been the ruin of every Catholic country, and everyone can see that it would be a woeful day for America if their plans and schemes should succeed in this Republic.

The editor of the new Jesuit paper is Father Wynne, and it is worthy of note that he was the only clergyman present at the literary luncheon given by Mr. Collier, the publisher, to Mr. Roosevelt before his departure for Africa. The Jesuits in New York are not sleeping.

Public Money for Catholic Schools

Archbishop Farley, of New York, said a few years ago, that if the Roman Catholic parochial schools were not maintained, in ten years the churches would be empty. Hence there is a constant demand for public money for the support of those schools. This is set forth in the fifth annual report of the Superintendents of these Catholic schools, issued last month. The New York Tribune, April 17, 1909, called attention to this report. The gist of the plea is that the Roman Catholic authorities would legally transfer the control of the secular studies to the Board of Education in every city and town in the State, if the salaries of the teachers were paid, and the schools maintained, out of the public funds, the religious instruction of the pupils to be conducted by the nuns, brothers, and other Catholic teachers. As soon as suitable opportunities present themselves, this plan will be presented to the local authorities in every community. Surely Rome in America needs watching, in the interests of the Catholics themselves, that they may become like other citizens. The efforts of the hierarchy to keep them in subjection to the Pope—for that is the gist of Roman Catholic teaching—should be thwarted. The American people could inflict no greater injury on their Catholic fellow-citizens than to permit the hierarchy to obtain public money for the parochial schools. Those schools mean Papal supremacy in this country.

Paulist Converts Returning from Rome

THE Paulist fathers must give up their work of trying to make Papists of Protestants, because the Protestants will not stay Papists. Scarcely a week passes but some of those deluded Protestants, who have been deceived by the Paulists and Jesuits, endeavor to grope their way back into some Protestant Church. It must be confessed that there is little sympathy for those who have been so weak and foolish as to close their Bibles and turn away from the Saviour to kneel to the statues of St. Mary and St. Patrick, and confess their sins to the priests of Rome.

Last month the Rev. F. E. J. Lloyd, who left the Protestant Episcopal Church two years ago, and had been deluded by the Paulist fathers into joining their church, St. Mary's, Chicago, made a public declaration of his folly and his penitence, and was received back into the Protestant Episcopal Church. After he had become a Roman Catholic the Knights of Columbus and other Roman Catholic societies sent him through the country lecturing on the subject: "Why I Became a Roman Catholic." A dispatch to the New York Tribune from Chicago, April 12, after referring to Dr. Lloyd's recantation, said he was received back into the Protestant Episcopal Church by the Rev. E. V. Shayler, at the Easter services at Grace Church, after a private recantation to Bishop Anderson. Dr. Lloyd, his wife and five children, joined St. Mary's Church in Chicago on January 18, 1907. Since then he has toured the country and lectured before Catholic societies on "Why I Became a Roman Catholic." He returned to the Episcopal Church as a layman, and will be on the "penitent" list for three years before he can obtain all his parchments.

Dr. Lloyd was rector of St. Peter's Church, Uniontown, Pa., when he fell a victim to the deceptions of the Paulists. After his reception into the Roman Catholic Church he was deposed by Dr. Whitehead, the Protestant Episcopal Bishop of Pittsburgh. While rector in Uniontown, Dr. Lloyd was elected Assistant Bishop of the diocese of Oregon, but he declined the appointment.

The Living Church, a Protestant Episcopal paper of Mil-

waukee, in its issue of April 10, contains the renunciation of Romanism by Dr. Lloyd and the expression of his deep sorrow for the grave error he committed in leaving the Protestant Episcopal Church.

The same issue of *The Living Church* (April 10, 1909) had the following paragraph:

The Bishop of Iowa has restored to the priesthood the Rev. R. P. Eubanks, who abandoned his orders in the Anglican Communion in order to be received into the Roman Communion and was deposed in July, 1902. He has now served the canonical probation necessary before his restoration could be accomplished, and will undoubtedly be able to resume efficient work in the ministry.

The *Living Church* of the same date, April 10, had also the following item of news under the heading: "Roman Priest Admitted to the Ministry":

The Rev. Louis Amalric was admitted to exercise the functions of the ministry of the Church at St. Mary's Cathedral, Memphis, Tenn., on Friday, April 2, by the Bishop of Tennessee.

The Rev. Louis Amalric was a Roman priest, and until several months ago was assistant at Dreaux Bridge Parish, near New Orleans. He is a native of France, and was educated at the College of Tivoli, at Verdeaux. Here he was given the rudiments of his theological training, which he completed at St. Sulpice. He came to this country in 1907 and was ordained at Tucson, Ariz., the latter part of the same year. The following year he was transferred to New Orleans as assistant at the Church of St. Vincent de Paul, and from there to Dreaux Bridge. After determining to enter the Anglican communion, the Rev. Mr. Amalric took a course at Sewanee. He expects to work in Mexico under Bishop Ames.

In the editorial columns of *The Living Church*, after referring to these cases, we learn that in one Protestant Episcopal parish in Louisville, Ky.—and that a small one—thirty lay persons have been received out of the Roman Catholic Church into the Episcopal Church within the past three years; and the editor of *The Living Church* says that in the same week he received a letter from a Roman Catholic priest, asking for work until he could be received by some Protestant bishop, and also a letter from a minister, asking where arrangements

could be made for three Roman priests to abide and study during the same transition.

All through this season not a week has passed but Roman Catholic priests have communicated, either personally or by letter, with Christ's Mission, asking for guidance and help in leaving the Roman Catholic Church, where they have found neither happiness nor rest for their souls. We need not enter into details regarding these cases. Until these men get settled in life after their renunciation of Roman Catholicism, and withdrawal from the priesthood, it would not be wise to make public their experiences. In nearly all cases these involve quarrels and contentions with their families and friends; and bickering with one's own flesh and blood is not a pleasant subject for discussion. Priests, however, need care very little for any attempts at persecution that the Roman Church might make. The "persecution" really comes from careless and indifferent Protestants, who have no sympathy whatever with the condition of those priests, however hypocritical it may be, while they remain in their Church. On this subject *The Living Church* of the same date said that priests trained in the Roman system must be scrutinized very carefully before they are accepted by the bishops of the Protestant Episcopal Church. "We are under obligation to receive them gladly into communion with our Church," says the paper, "but we are under no obligation to provide priestly work for them. If they can pass a rigid examination as to their moral condition and intellectual efficiency, they may well be granted faculties for the exercise of their priesthood among us."

The Roman Catholic papers recently made much ado over a number of Episcopalian High Church ministers who "went over to Rome." But these were nearly all young men who had no settled views on religious subjects, and now when they are getting a little older they are coming back to Protestantism.

Some notable cases of ministers who went over to Rome, and returned back to Protestantism after much sad experience, were the following: Dr. Addis, Dr. Safford, Dr. Law, Dr. Galton, Dr. Hutton, in Great Britain; Dr. John Murray Forbes, New York City; Dr. Spaulding, of Cambridge, Mass.; and Dr. Bowen, of Philadelphia. The number of former Protestants—

clergymen and members of churches—who became Roman Catholics, and who found that Romanism was not Christianity, is very large.

THE REV. W. E. ADDIS

Among the Oxford men of learning and culture who followed John Henry Newman (who was afterward made Cardinal) from Oxford to Rome was a Fellow of one of the colleges, the Rev. W. E. Addis. He became one of the priests attached to the Oratory at Brompton, London, of which Newman was Superior. This group of men was like several other religious brotherhoods and sisterhoods in the Roman Church, in that no application for admission would be entertained unless the candidate possessed an independent personal annual income—in this case at least \$1,500.

Later Father Addis was appointed to a parish at Sydenham, near London, where he remained for ten years. Being a man of large classical and literary attainments, he was selected, in company with Dr. Thomas Arnold, son of the famous "Arnold of Rugby," and father of the celebrated novelist, Mrs. Humphry Ward—to bring out a Catholic dictionary. This was really a cyclopedia of Catholicism, marked by much scholarship, knowledge, and fairness of statement. The name and fame of the joint editors created a large demand in advance of publication, and the first edition was soon exhausted. The second edition was announced, and Lawrence Kehoe, the manager of the Catholic Publication Society, New York City, ordered several thousand copies for the American market. Hardly had the second edition, however, made its appearance when Dr. Addis withdrew from the Roman Church, and went to Melbourne, Australia, to take charge of St. George's Protestant Episcopal Church in that city. Dr. Arnold remained within the fold of Rome only a very short time longer; but he merely returned to the agnosticism for which he had vainly sought an antidote in the superstition of Rome. His daughters, Mrs. Humphry Ward and Miss Ethel Arnold, who have been in New York this season, are also agnostics in religion.

Dr. Addis' return to Protestantism killed the sale of his Catholic Dictionary; and the loss thus inflicted on the Catholic

Publication Society hastened the death, first of Kehoe, its unfortunate manager, and then of the Society itself.

Not long after Dr. Addis' abandonment of Rome, Mr. Henry Charles Lea, of Philadelphia, the learned and distinguished historian, sent an article to *The Independent* on "Indulgences," in which he quoted with approval from the *Catholic Dictionary*. The Editor of *The Converted Catholic* then wrote to Mr. Lea, inquiring as to the value of a *Catholic Dictionary* the editors of which had left the Roman Church almost as soon as the work made its appearance. Mr. Lea was much surprised to learn this startling news, and when the Editor of *The Converted Catholic* called on the Rev. Dr. W. H. Ward, the Editor of the *Independent*, the latter visited Mr. Kehoe, who admitted that Father Addis had left the Church of Rome, and expressed irritation at the loss inflicted on the business of the Publication Society thereby. He also referred to the founder of Christ's Mission as "another devil who had done the Church of Rome great harm." When Dr. Ward inquired the reason for Dr. Addis' abandonment of the Roman Church, Mr. Kehoe insisted that it was due solely to his desire to get married. It may be stated, however, that up to the present time,—twenty-five years after renouncing the Roman priesthood—Father Addis is still unmarried.

Dr. Addis was the fourth eminent English Oratorian to leave the Roman Church, the other three having been Fathers Law, Galton, and Hutton.

REV. DR. LAW

Father Law had been chaplain to the Duke of Norfolk, the premier nobleman of the English aristocracy, and he accompanied the Duke and Duchess to Lourdes, in France, when they made a pilgrimage there to ask the Virgin Mary to give them a son. She granted their request, but the child was an imbecile. Father Law was so disgusted with the superstition he saw at Lourdes, not only shown by the common people, but by the Duke and Duchess, that soon after his return to England he left the Roman Church.

DR. SAFFORD

Dr. Herford delivered a lecture at Harvard University in October, 1895, in which he referred to Dr. Safford while

speaking about the mendacity practiced in the Roman Catholic Church.

Dr. Safford went to the Roman Church from Anglicanism, and after being a priest for several years he returned to the Protestant faith. One of the incidents that led to his return was the reception given in a conference of priests to this question:

"Suppose a priest apostatizes, and one of his fellow-priests, in order to block his way, starts a report of his having been guilty of some scandalous crime, how ought such a falsehood to be treated?"

He said he never should forget the amazement with which he listened as some of them laid it down that it should be treated as a venial transgression, with some slight official penance imposed, while others declared it to be no wrong, because of its being intended to bar the apostate in his wicked course, and force him back into the Church; but not a single priest among them all clearly and strongly condemned it.

REV. ARTHUR GALTON

Mr. Arthur Galton was a Cambridge student, who was received into the Catholic Church by the Jesuits in 1875. He was ordained priest in 1880, and after twelve years in the priesthood he returned to the Anglican Church. He later wrote a series of articles on Catholicism in *The National Review*, of London, in which he said, among other things, that his study of history had made him see that the Papal interpretation of Matthew 16:8 was false and untenable on every point of view, and that Rome had no satisfying answer for the Scriptural and scientific problems of modern thinkers.

He also said that if the "miserable pretense of infallibility be seen through, the Papal Church has no more help for a doubting mind than the newest and crudest sect. Indeed, it has less, because it is compromised by its own infamous past, and most of all by that process of chicanery and bluff and forgery by which its infallible coinage was uttered."

A few months after the publication of the Rev. Arthur Galton's article in *The National Review*, another victim of Rome's deceit who had returned to Protestantism wrote an

article in *The Contemporary Review*, which referred to the statement of Dr. St. George Mivart, the great scientist, that many priests and Catholic laymen held the most advanced views which this learned scientist defended. The writer continues:

"Only the other day a most zealous and intelligent young priest told me with sorrow that there are a certain number of educated Catholics, mostly young men, who practically have no faith at all. The policy of obscurantism, of which the Curia seems to be the chief exponent, does not seem to have been equal to maintaining the faith even in the minds of those who have been brought up under the system, and many of those who do believe derive no comfort or help from it, but the contrary. They have absolutely no confidence in it. They are in constant fear as to what its next utterance may be, and as to whether it will not be more reactionary than anything that has gone before."

LORD ROBERT MONTAGUE

This English nobleman sent the following letter to Cardinal Manning in 1883:

February 19, 1883.

Thirteen years ago, when I thought the Papal Church was the Church of Christ, I not only went over myself but carried over all my children with me, and thereby incurred years of bitterness on all sides. Now I have come to the conclusion, without any doubt, that the Papal Church is "faithless" (to use the mildest term), can you expect me to do otherwise than endeavor to deliver my children from it?

After long and very painful doubt I have come to the conclusion that I have been deceived. Then I look back over thirteen years, and see, first, all the bitterness, the loss of friends on the Protestant side, with the destruction of all my prospects in life; and then I see the last four years or more of rudeness, abject meanness, falsehood, injuries, robberies, or rather swindles, and prolonged injustice practiced against me and mine by Papists. If it were for a true church, I could bear it. But as it is not, what can you expect but hatred and abhorrence of the seducing church?

Yours sincerely,

Robert Montague.

Mixed Marriages—Roman Catholic Intolerance

Monsignor Michael J. Lavelle, rector of St. Patrick's Cathedral, and vicar-general of the archdiocese of New York, has acquired prominence in the affairs of the city by his attendance at public banquets and as the officiating priest at the marriages of wealthy persons, especially where the brides have been Protestants. While the ladies have remained Protestants in name their children must be brought up in the faith of the foreign count or marquis or lord, according to the following form:

I, the undersigned, being desirous of contracting marriage with . . . before a Catholic priest duly authorized by a special dispensation from His Grace, the Archbishop of New York, do promise in presence of the Reverend Father . . . and of . . . witness attending for that purpose, that all the children born of my marriage with . . . shall be baptized and educated in the Catholic Religion, and moreover that I will by no means whatsoever hinder or obstruct the said . . . in the exercise of the said religion; I also promise that in the solemnization of my marriage there shall be only the Catholic ceremony.

In testimony whereof I have signed this document in presence of Reverend . . . and the said witness . . . , on this . . . day of the month of . . . 19 .

The misery and unhappiness resulting from such marriages are only what might be expected. God will not be mocked, and His truth cannot be set at naught with impunity. Parents cannot always control their daughters in such cases. But they could protest against the intolerance and bigotry of the Roman Catholic Church, as Mr. Henry White, the American Ambassador in Paris, did last month when his daughter was married to Count Hermann Scherr-Thoss. The bride did not change her faith, although she signed the agreement regarding children of the marriage demanded by the Roman Church.

Mr. White was anxious that in addition to the civil marriage demanded by French law, and the Catholic ceremony, there should also be a wedding service in the American Episcopal Church in Paris. The bridegroom's family sympathized

with this wish, and did all in their power to obtain its fulfillment.

The matter, however, had to be placed before Cardinal Kopp, who, as Bishop of Breslau, has authority over the diocese in which the Count lives, and he refused the necessary dispensation, in spite of pressure brought to bear upon him by many influential persons.

Mr. White so deeply resented the refusal of the Cardinal to accede to his wish that he publicly announced his refusal to attend the Roman Catholic service, and was present only at the civil ceremony which was performed at the office of the Mayor of the Eighth Arrondissement of Paris, on April 28. The Catholic ceremony was performed next day.

On April 20, Ambassador White issued the following statement concerning the matter:

Both my public and my private life demonstrate my freedom from religious bias, but, under the circumstances and as the representative of a country eminent for its religious toleration, although predominantly Protestant, I have decided not to attend the service at St. Joseph's, the more so as there are several recent precedents for a Catholic ceremony and one of another denomination.

For this manly stand for the American principle of religious toleration, the Jesuits will endeavor to punish Mr. White in some underhand way. But their friend Mr. Roosevelt is not now in the White House. The American people must wake up and in self-defence oppose Roman Catholic intolerance.

Daughters of Isabella at War

Roman Catholic organizations in the United States have so multiplied in recent years that their number reaches up in the hundreds. The purpose of all these is to keep within the control of the priests the young people born in this country who are thinking for themselves. The Roman Catholic Church in America is seeking to emulate the various Protestant organizations, and in some instances has adopted the names of the Protestant societies, such as "Y. M. C. A." which they call "Young Men's Catholic Association."

The Catholic female societies are as numerous as those of

the men, and by-and-bye there will be a union of these like the Federation of Catholic Societies, which embraces all the associations of men.

One of these female organizations—"the Daughters of Isabella"—came into prominence when on April 19, Miss Margaret C. Lavelle, a sister of Monsignor Michael J. Lavelle, came into court before Judge Vernon M. Davis, as a regent of the Society to restrain the "Supreme Board of Regents" from inflicting upon her a fine of \$100, deposing her from her office, and expelling her from the Society. Miss Lavelle, who is a rather forceful character, had violated the rules.

A young lady of this city, a member of the Daughters of Isabella, who has frequently attended the services in Christ's Mission, and has become a good Protestant Christian, after testifying at the service one Sunday afternoon handed a manual of the Society to Pastor O'Connor, wherein her name was inscribed, and the certificate signed by Catherine M. Sullivan, Grand Regent, and Margaret K. Brady, Financial Secretary.

We the undersigned, certify that Miss T. M. B—— was admitted to membership in Ave Maria Court No. 34, Daughters of Isabella; signed by Katherine M. Sullivan, Grand Regent, Margaret K. Brady, Financial Secretary.

Miss Lavelle's punishment by the Daughters must have come under Section 98 of Chapter 17, which declares that "any member of the Order violating the constitution, laws, rules, or regulations of the Order shall be fined, suspended or expelled." The crime must have been serious indeed, when all three of these penalties were put into force against her.

It may be that the Vicar-General's sister also violated the section which reads: "Failure to continue a practical Roman Catholic shall be expelled (sic)." Another section of the constitution reads: "Conviction of crime by a Court of competent authority, shall be fined, suspended or expelled. Said Court to consist of the G. R. D. G. R. P. M. (sic)." It is also provided that "No member who is in arrears for dues shall be entitled to receive the password."

With the manual the converted Catholic lady handed over the password to Pastor O'Connor, which he will be pleased to return to Miss Lavelle if she will call for it.

Troubles of Catholics Getting Married

The Mirror of St. Louis is a high-class weekly paper, and in its issue of February 11, 1909, there is more than a column of the denunciation of a newly married couple by the Rev. David Phelan, quoted from the Roman Catholic paper, the Weekly Watchman of January 28, of which he is the Editor.

Father Phelan begins by announcing that "a member of one of our most respectable and wealthy Catholic families," will soon be married to a Protestant lady by a Protestant minister. He had wished to be married by a priest but the young lady's mother forbade this, and the young man gave up that idea.

Priest Phelan goes on to say that the bridegroom "excommunicates himself from his Church, disgraces and afflicts his family and commits an act of public apostasy. . . . He walks on the heart of his own mother, and sets at naught her tears and despair. The young couple will begin life, not with the blessing, but under the curse of God. The present infatuation will pass away, but the sin and stain and shame will remain to poison every well spring of his wedded joy. . . . The bridegroom's father was a Protestant who married a Catholic wife, and promised to bring up the children in her faith; and the young apostate had the advantage of the best Catholic education. . . . The young couple go out upon the world, she a siren who has lured her husband upon the rocks of excommunication; he a man marked like Cain with the brand of his Church's anathema; both disappearing under a gathering cloud of a world's contempt.

"That foolish mother wants a man for her daughter; but before he can get her he is required to part company with his honor, his manhood and every honorable instinct and feeling that a true man holds dear. She is the soul of this bridal between caprice and cowardice, and the ministering spirit at a banquet of blood in which two souls are immolated, and one disgraced and damned."

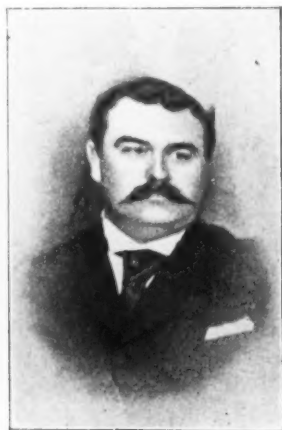
The Mirror article concluded by describing the marriage which took place on February 4, the happy couple being Mr. Griffith McRae and Miss Simpkins. It said Priest Phelan's denunciation added piquancy to the social function, which was largely attended by some of the best people in St. Louis.

Christ's Mission Converts from Rome

SEVERAL Roman Catholics priests who have lost faith in the doctrines and practices of the Roman Catholic Church have applied either in person or by letter to Christ's Mission for help and counsel during the last month. Three were Italians, but the others were Americans who wished to be delivered from a system in which they were unable to remain and continue true to their principles of honor and honesty to themselves and to those who looked to them for spiritual instruction and guidance.



Rev. A. Bechger



Rev. S. Harrington

The Rev. Alexander Bechger who was at one time assistant to Father McGlynn, in St. Stephen's Church in this city, came to Christ's Mission in 1894, where he publicly embraced the evangelical faith. He afterwards went to London, where he was for several years a successful minister and pastor of the Reformed Church among sailors and other natives of Holland in that great city.

REV. SYLVESTER HARRINGTON

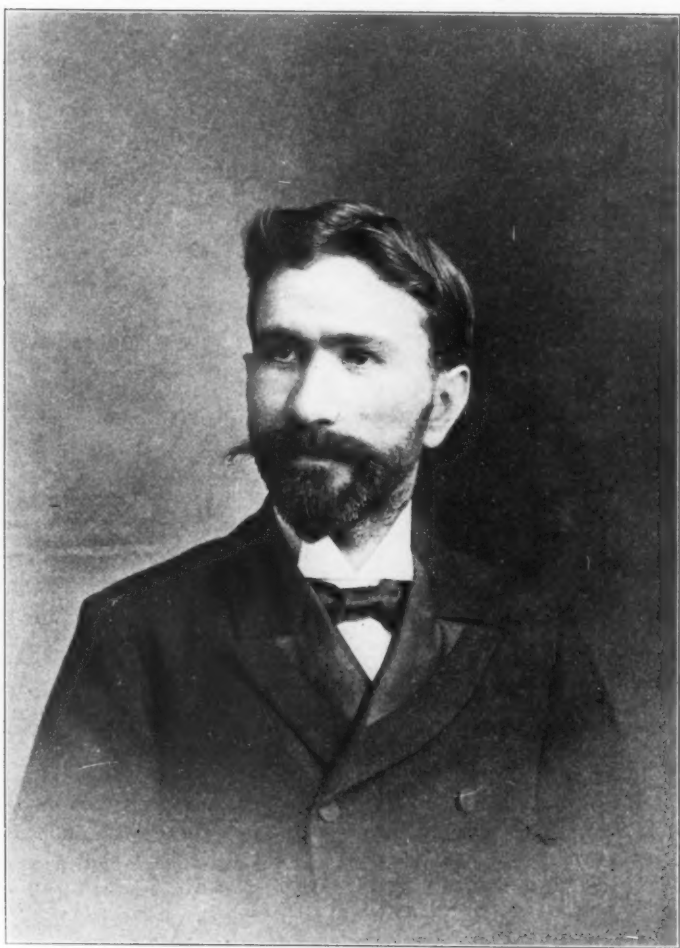
The Rev. Sylvester Harrington, a native of Boston, Mass., was educated and ordained as a member of the Order in the Passionist Monastery, West Hoboken, N. J. He took the vows of poverty, chastity and obedience when only sixteen. He had no doubts as to the doctrines of the Church or the discipline of the Order until, at the age of 18, he began the study of theology. But the day he entered the theological class his instructor said, "Now boys, beware. From the study of dogmatic theology many men became infidels; and from the study of moral theology (the theology of the confessional) others have become libertines." These words gave him a great shock, and he began questioning in himself whether it was possible for him, entering on these studies in good faith, and with a pure mind, to leave the class of either of these unattractive characters; and if this were possible, why it should be so. In vain did he study what books he could find that seemed likely to help him, and equally in vain did he seek advice from his confessors. After his ordination, hoping to find relief in external work, he obtained an appointment to the mission in Argentina.

There he worked for three years, but without finding the peace he sought. He left Argentina in 1893, bearing letters of commendation for his faithful work and blameless life. After spending several months in England with a Protestant family he came to New York in 1894, where he soon found a home in Christ's Mission, where he was brought by Bishop James M. Thoburn, of the Methodist Episcopal Church, who had met him on the steamer.

REV. JAMES T. MCGOVERN

The Rev. James T. McGovern was a member of the Paulist "Congregation," who found salvation in Christ's Mission in 1897. In 1898, he went to Mexico as a missionary connected with the Baptist Home Mission Society, after a season of study at Crozer Seminary. He is a native of California, and went to the Catholic University in Washington, D. C., when he became a member of the Paulist Society.

In 1900 he went to Barcelona, Spain, under appointment of the Baptist Missionary Union.



Rev. James T. McGovern

DR. PAUL POLLACH

Dr. Paul Pollach was one of the most learned priests that ever came to Christ's Mission. He was educated at the Propaganda, Rome, where Cardinal Satolli was his professor. After his ordination Dr. Pollach went to China as a missionary, and after six years there he was selected for a bishopric. But as he had lost faith in the doctrines of Romanism, which in China



Dr. Paul Pollach

he saw so closely resembled Buddhism in practice, he resolved to renounce the Roman Catholic Church. He came to Christ's Mission in 1893, and after graduating in medicine, he was again the guest of the Mission in 1896, when taking a post-graduate course. He has charge of a large hospital in Chicago, and as a member of the Methodist Episcopal Church is an active Christian worker.

Father Bartoli in the Waldensian Church

IN *The Converted Catholic* for December, 1908, there appeared the statement by the Rev. Giorgio Bartoli of his reasons for leaving the Jesuits and the Roman Church. Now we are happy to say he has become a member of the Waldensian Church.

Father Bartoli was a distinguished member of the Society, being a man of great learning and having had experience in religious and educational work in many countries.

The Rev. Professor Alberto Clot, Waldensian pastor, and delegate of the Waldensian Church to the Evangelical Churches in the United States has sent us an account of Father Bartoli. When this distinguished Jesuit was received into the Waldensian Church, the Italian papers gave much prominence to the event, with such headings as this:

"Father Giorgio Bartoli, ex-Jesuit, and ex-Editor of the Jesuit Review, *La Civiltà Cattolica*, has joined the Waldensian Church of Italy." Professor Clot says:

The good news of Father Bartoli's conversion, which the political and religious Italian papers have widely published, has stirred all Italy, and we can foresee that through this man of God, whom some papers call "the Luther of Italy," our Italian people will be awakened. He is a man of the highest Christian character and wonderful learning in every branch of human knowledge. He can speak seven languages, has been a professor of biology in the Catholic University of Dublin, Ireland, and editor in Rome, of *La Civiltà Cattolica*, the principal Catholic paper in Italy. He has also been a missionary in India, and one who knows him well says he is a great orator. He has just emerged from his retirement in a small town in Piedmont, where unknown to the world he has been preparing himself like Paul in Arabia, or Luther in the Wartburg, for his great work. He has come in contact with the pastors of the Waldensian Church of Italy, the oldest Evangelical Church in the world and the only historical remnant of the pure primitive Catholic Church. He has quietly attended our synods in Torre-Pellice (Piedmont).

A reporter of the paper *Nuovo Giornale* (Feb. 26) inter-

viewed the ex-Jesuit and among many other things asked him: "What do you intend to do, now?"

"Preach, preach the Gospel. I will preach it in the halls, in the Evangelical Churches, on the public piazza if necessary, but I will preach it always and to the best of my ability. For this I was born, for this special object in my youth I left every worldly hope. I am convinced more than ever that the greatest need of the world is the preaching of the pure, simple and entire Gospel of Jesus Christ, and I intend now and always to be a preacher of that Gospel. I trust God will be with me and will help me in this difficult enterprise."

"Are you a 'modernist'?"

"I am not, and never was. One cannot be a Christian without accepting the transcendency of God in the cosmos which the modernists deny."

"Is it true that you have joined the Waldensian Church?"

"Quite true! I believe the Waldensian Church of Italy to be nearer to the primitive Church than any other. But before joining I studied with great care the symbols of her faith, and her form of government and I have become acquainted with her pastors. I am convinced that in Italy the Waldensian Church represents primitive Christianity. It is a Church which lives genuine faith, and holiness and religious freedom."

"He looked," said the reporter, "like a man going forth to the battle."

This former Jesuit is now delivering lectures in the Waldensian Temple in Rome, which is filled to overflowing. In the audience can be seen members of Parliament, professors of the university, and the best educational establishments in the country, military officers, and other representatives of the intellect and culture of Italy.

In Italy the Waldensian Church has now forty-six missionary churches; 120 preaching stations; 145 workers; 3,500 Sunday scholars; and 7,000 members, all of whom have come out of the Church of Rome, which is losing ground every day throughout the country.



So far, this season of 1909, ten Italian priests desiring to leave the Roman Church have come to Christ's Mission.

Another Interview with Father Bartoli

Another Italian paper, *La Vita*, has published an equally interesting interview with Father Giorgio Bartoli, which he gave to Signor Furio Luzi, giving a vivid picture of the mind of the speaker and of the religious outlook in Italy. The journalist described Dr. Bartoli as follows:

I had scarcely entered the study of Prof. Giorgio Bartoli, a room full of books, papers and letters, illuminated by a bright ray of sunshine which penetrated through the little window, and had discovered the form of man I came to interview, when I thought of Luther. It seemed as if the image of the doughty monk of Wittenberg had been presented to me, and that I myself had become one of those obscure religious who hurried from every part of Germany to the reformer to see his face, to ask his advice, to implore his aid for their troubled souls, and for a moment I stood on the threshold entirely seized by an indefinable sense of respect, of wonder, and of joy.

Father Giorgio Bartoli, ex-Jesuit, ex-Editor of the *Civiltà Cattolica*, one of the strongest and sanest minds of which up to the end of last year Italian Catholicism could boast, received me with the most exquisite courtesy. Rather tall, shaved, with spectacles, which do not hide a most vivid, restless, penetrating glance, clad in a violet morning gown, he whom I interviewed has indeed a figure which demands respect; but, at the same time, sympathy, and even confidence. Very gentle, smiling, he encourages the thankless task of the interviewer. He still wears the ecclesiastical collar. It looks as if in his hurry to leave—if, indeed, this man, who has studied well and weighed his step, has hurried—as if, in the joy of leaving Catholicism which no longer satisfied his religious soul, in divesting himself, he had forgotten to leave aside this mark of the old Church; but in speaking to him one is at once persuaded that of the Roman Catholic, Father Bartoli has only the collar.

I asked him how his conversion from Catholicism to Protestantism took place, and if he believed his action would be followed courageously among the priests.

Father Bartoli replied: "My first thought when I felt my position in the Jesuit Order, and in the bosom of the Roman Church untenable, was to gather together as many other forces as possible, to unite with mine all the souls that suffered and hoped, and with those souls and those forces to commence a struggle, a campaign open and unconcealed, without compromise, without any fear against everything destructive in the Church and in society; I wished, in short, to go

through Italy to preach, to preach freely to the people the Gospel of Christ, the only salvation, the only truth, the only means of happiness and salvation. It would not be a Church, it would not be a schism, it would be a kind of congregation such as St. Francis of Assisi dreamed of and wished it would bring to the people the good news of Christ. To unite these forces, to convince the souls that were always hesitating a little, for a long time I travelled, spoke, exhorted, prayed; I found many souls torn by the pain of doubt, but, alas! though all those my companions, priests and monks, all men of uncommon intelligence and profound culture, though all approved of my ideas and felt as I did the too heavy weight of the yoke of Rome, sad to say, none was willing to make, like me, the movement of revolt, not one.

"These investigations, so long-continued and so fruitless, which might, on the one side, appear treason, and, on the other, cowardice, but which I hope are not, did not make me lose courage, and I hope my example will be followed. After that the idea matured in my brain to enter the Evangelical Church, and I belong now to the Waldensian Church, an Italian Church existing before the Reformation, in which should be concentrated all the forces of the free religious spirits of Italy.

"I became a Protestant," continued Father Bartoli, "not by reading Protestant books, but by reading the Scripture, reading the Fathers of the Church."

When the reporter asked Father Bartoli what he was going to do after the series of lectures in the Waldensian Church in Via Nazionale, which closed in May, Father Bartoli said:

"After these lectures I intend to give others. I wish to preach, to preach always, to speak to the people without rest. I will also speak in the streets. And then, God helping me, I will found in Rome an international university of Christian theology, which will not have as its foundation a system, but the Holy Scripture interpreted by itself.

And with the declaration of this marvellous project, which will certainly not be received with much pleasure in the Clerical camp, the conversation ended. And I, thanking him for his exquisite courtesy, look at this fine figure of a rebel, an apostle, a soldier; look at this man who has a vast erudition, who has travelled and known so much, who is author of so many volumes, who is a brilliant journalist, a vivacious controversialist, and also litterateur and poet, and I think again of that Luther who cried—"I can do no otherwise. God help me, Amen!" and who with severe theological studies alternated occupation with art, writing verses and composing sacred music.

Christ's Mission Services

Last month Rev. James A. O'Connor, the pastor, preached at all the services. Sunday, April 18, he said in part:

When Jesus was upon the earth He called humble men to be His disciples. Disciples are learners—persons who accept the teachings of a master or leader, as we speak of the disciples of Plato in philosophy and of statesmen in politics. Jesus did not say to these men "Follow me and I will make a church out of you," but He said "Follow me and I will make you fishers of men," which is something very different. They did follow Him, and they became the agents of God to tell others about Him, and about the wonders of grace and power and love that lay in His name.

They established churches—groups of believers—and to some of these Paul and Peter and others wrote letters on matters of doctrine and discipline.

The Jews rejected Christ because they wanted an outside kingdom, not that God should be glorified by it, but in order that they might triumph over their enemies, the Romans. But these Jews—the Sanhedrim, the scribes and the Pharisees—were the leaders of the church of God of that day. God gave His oracles to the Jewish people, and they constituted the first church of God on earth. They wanted a king who should sit on the throne of David, and the Messiah must come to them in that way; and they rejected the Messiah who came to save sinners, and whose kingdom was not of this world. Humanly speaking, the life of Jesus was a humble one, and when He said "Follow Me," it did not require any of the world's wisdom to know and understand what He meant. He called His disciples to learn of Him, and said that wherever Christians were, there He was in the midst of them. Speaking to His disciples of those days, He said, "All men shall know you are My disciples if you love one another as children of the heavenly family." We have divisions and differences here, but by-and-by we shall be like Jesus Christ, and see Him reflected in the faces and lives of our fellow believers in that future life in the Father's house. But unless we should realize now what union

with Christ and likeness to Him means, we have no reason to believe that we shall obtain this knowledge after death.

It is very strange the men who have been brought up to read the open Bible should ever have closed that blessed book and turned away from the teachings of Jesus for the superstitions of Rome. This turning aside from Him and His Word is equivalent to calling Him a liar. Of course no one ever blasphemes Him openly and deliberately. Men use blasphemous and profane language in thoughtlessness or from habit, but I never knew of any man who said calmly and deliberately, "I believe that there is no God at all." And yet it is possible to make Christ a liar by not believing in His power to save individuals. Yet those who do turn away from His Gospel do not realize that they, by so doing, make Him a falsifier.

When I was a priest of the Roman Church, I tried to be faithful to my duties and was anxious to serve God and to be a blessing to the people. I was regular in making my confessions to other priests, but these confessions brought no peace to my soul, and at times I received absolution from the hands of a greater sinner than myself; how could such hands become channels of divine grace and love and mercy and peace? When these blessings did not come to my soul through the Sacraments how could I pass them on to other souls? And yet, what could I do? I had no one I could confide in either inside or outside the Church. I was not worried about the future for myself when I found I was in a false position, but the consideration that did weigh with me for a whole year was my affection for my father and mother. My father was a good man, honest and upright in all things, and if I left the Church he would have to hang his head in shame when questioned by his business associates about his son the priest, and my mother too would be grieved by such action. That was the sword that pierced my heart. I did go to one wise old priest and tell him some of my doubts, not only about confession but about transubstantiation and infallibility. He said that these doubts were the temptations of the devil, and that I ought to say a number of prayers and dismiss these doubts from my mind. At last the time came when I decided that I could not, with self-respect, go on teaching the people as the

truth of God doctrines which my mind and heart had rejected.

My Roman Catholic friends here, how do you know that the priest to whom you confessed last week had not the same doubts, while listening to you, that I had at that time?

A priest once came to Christ's Mission. Next morning I asked him to read the Bible at family worship, and he said with a contemptuous gesture, "No, no, I don't want any of that." Somewhat surprised, I said, "Don't you wish to read the Bible?" He said, "No! It may be all right for some people, but I don't want any of it." He then went on to say that he had not believed in the Roman Catholic religion for many years, although he had been exercising all his priestly functions as parish priest during that time.

I said, "When you said mass did you say the words 'Hoc est enim corpus meum' ('This is My body.')

"Sometimes I did, but very often I said, 'If you can make yourself into Jesus Christ, do it.'"

"And did you give absolution when people confessed their sins to you during those years?"

"Of course I did."

"Did you say the words, 'Ego te absolvo a peccatus tuis' ('I absolve thee from thy sins')?"

"Sometimes I did, but frequently I did not. I would mutter some unintelligible words, such as—um—um—um."

"You mean to tell me, then, that during all these years, having no faith at all in any of the things that you did, you performed the duties of a priest?"

"Yes."

"Well, I think you had better take your valise and go. I do not see how I could be friendly to a man who would knowingly continue to perpetrate what he believed to be frauds upon the people for such a long time."

That priest was not allowed to remain another day in Christ's Mission. To the large number of Catholics who were present at the service Pastor O'Connor pointed out the futility of relying upon the Sacramental ministrations of priests—in good or bad faith—for salvation, and the security of trusting in the Atonement of Christ, whose Blood cleanseth from all sin.



Richard Cope Morgan.

(13TH MAY 1827-29TH OCT. 1908)

*From a Photo taken 3 weeks
before his home-call in the
fiftieth year of his Editorship.*

R.C. Morgan Founder
& Editor of
"The Christian".

American friends who may visit London this month, and who attend the "May meetings"—the great Protestant religious gatherings—will miss the kindly face and wise words of Mr. R. Cope Morgan, for fifty years editor of The London

Christian, who died last year at the age of 81. Mrs. Morgan, who survives him, was converted from Roman Catholicism several years before their marriage, and when in New York with him a few years ago delivered an excellent address at an anniversary meeting of Christ's Mission in the Masonic Temple. Mr. Morgan was a good friend of this work.

Departed Friends

Among the friends of Christ's Mission and its work who have been recently called to higher service were the Rev. John B. Drury, D.D., editor for over twenty years of The New York Christian Intelligencer, the representative paper of the Reformed Church, and the Rev. Dr. W. W. Rand, for sixty-one years in the service of the American Tract Society. Both of these brethren occupied important posts in the field of religious literature, and whenever opportunity offered each had a kind and good word for the Editor of this Magazine personally, and for the work of Christ's Mission.

A faithful minister of Christ and a good friend of Christ's Mission was called away from earth to heaven last month when the Rev. Dr. John C. Bliss passed away. He was pastor emeritus of the North Presbyterian Church, this city, and as a learned courteous Christian gentleman had occupied a foremost position in the religious life of this city. Before coming to New York, Dr. Bliss was the predecessor of the Rev. George Norcross, D.D., in the pastorate of the Second Presbyterian Church, Carlisle, Pa., which Dr. Norcross but recently resigned after forty years of service.

In March, one of the most distinguished Protestant scholars and writers in Great Britain, the Rev. Charles H. Wright, D.D., passed away in London, after fifty years of active service in the Christian ministry. He was especially conspicuous for his labors in connection with the Council of the Church Association and The Protestant Reformation Society. As a controversialist on subjects relating to the Roman Catholic Church, Dr. Wright was a leader among the learned scholars in the Church of England.

Kind Words

The Converted Catholic. Vol. XXV. 1908. This volume closes the twenty-fifth year.

The Converted Catholic is edited and published by Rev. James A. O'Connor, who had been a Roman Catholic priest for several years, and for thirty years has conducted a missionary work in New York City for the instruction of Protestants and the enlightenment and conversion of Catholics. During those years he has received one hundred and forty priests out of the Church of Rome, who have all accepted the Protestant faith. Many of those converted priests are now Protestant pastors and missionaries in the various denominations. The Converted Catholic gives full account of the "Away from Rome" movement in this country, Germany and other parts of the world. Under the guidance of Editor O'Connor the work is decidedly evangelical, and has been a great factor in the conversion of many Catholics. The Magazine is published at the Mission House, No. 331, West Fifty-seventh Street, New York, at \$1.00 a year. The price of the bound volume for 1908 is \$1.25.—The Journal and Messenger.

From New York State: Believe my heart, I would to God I had \$1,000 to send you to-day, but "He knoweth." Enclosed is for the Magazine this year; I could not afford to be without it. Your letters to the Cardinal are going to work under God for the poor, much-to-be-pitied souls. But he, like Bob Ingersoll, has not the manly character to confess himself wrong before a guilty world.

V. C.

From Dundalk, Ireland: I have been interested and thankful to read of the interest which the Lord seems to have awakened amongst so many Roman Catholic priests through you. I cannot refrain from sending you something, just to have a little finger in the work. May God increasingly bless and use you for His glory, and me, too. It is curious how much less interest those things which are for His glory and praise have for me if I have nothing to do with them.

J. B.

**Editor O'Connor's Letter to Cardinal
Gibbons**

Eighth Series.

No. 5.

**THE ROMAN CHURCH OPPOSED TO ALL FREE IN-
STITUTIONS.**

331 West Fifty-seventh Street, New York, May, 1909.

Sir:—Your effort in the North American Review to throw dust in the eyes of the American people and make them believe that the principles of your Church are not antagonistic to free institutions has proved a boomerang in view of the lessons of past history, and also of recent occurrences in the relation of the Roman Church to governments and civil law.

Last month fifteen Roman Catholics were killed in a riot at Velardena, in the State of Durango, Mexico, arising out of disobedience to the law of that country, which forbids religious processions. The priest led his followers through the streets in connection with the ceremonies of Holy Week, and when the chief of police enforced the law by stopping the procession, the fanatical crowd proceeded to burn the residence of the officer and to destroy several commercial houses. The riot was quelled at last by troops sent from Durango.

If you, Cardinal, and your priests felt that it was safe for you to trample the laws of this country under foot in the same way, you would do so, in the interests of your Church.

It is unfortunate, for you, also, that since your article appeared saying that it was "an absurdity" to imagine that the Pope would ever interfere in our politics, he has suspended the rule forbidding Catholics to vote at elections in Italy, in order to interfere in Italian politics; and on April 19, after the beatification of Joan of Arc in Rome, he issued a defiance to the French Government in an address to French bishops and people who had assembled in Rome in large numbers, in which he described his Church as "the dominator of the world." He said:

"To politicians who declare war on the Church, to sectarians who do not cease to calumniate with a hatred worthy of hell; to the false paladins of science who try to render her odious by sophism, and to accusations that she is an enemy of liberty,

civilization and intellectual progress, I reply boldly that the Catholic Church is the mistress of souls, the queen of hearts and the dominator of the world, because she is the spouse of Christ. The depository of truth, she only can bring back the people to veneration and love."

That the canonization of Joan of Arc is part of a purely political scheme is shown by the attitude openly taken up by the clerical organs in France. The Associated Press despatches from Paris of April 19 say:

Many Royalist and Clerical newspapers profess to believe that the canonization of Joan of Arc, which occurred at Rome yesterday, marks the beginning of a movement which will overthrow the Republic. The *Gaulois* says: "At the moment when the destinies of France are threatened the Church of Rome, which has been persecuted, calumniated and despoiled by the radical Republicans, erects altars to the saintly girl who once saved France, and our bishops pray for her intercession to cause another miracle which will deliver and restore the fatherland."

Simultaneously with this Papal defiance of all Governments that are not in harmony with the Roman Catholic Church and subservient to it, there comes this despatch from Paris:

The Revolutionary Federation, the extreme branch of the Federation of Labor, has issued a violently worded manifesto appealing to all workmen and government employes to join in every form of violence to destroy existing society and create a new order of things "exempt from all authority."

No student of history, no close observer of current events, can help seeing that "to divide and conquer," and to "rule or ruin" can be applied to every movement of your Church in political affairs. The present labor troubles in France have attracted the attention of the whole world. We know what unscrupulous leaders and walking delegates have accomplished in this country, and how money has been used to produce conflict between labor and capital. I am much mistaken if it will not be found that the great wealth of the Roman Catholic Church has been used by Jesuitical agents in the ranks of the Federation of Labor in France in order to discredit the Government, which has dealt such a deadly blow to the prestige of the Roman Church in that country. It is truly a formidable combination—the Pope shouting defiance at the French Gov-

ernment from the Vatican to the assembled bishops and devoted pilgrims who knelt at the altar of the new St. Joan—and on the same day, the extreme labor agitators in France shouting “Down with the Government; away with all authority!”—except, of course, the authority of the Roman Catholic Church.

In your article in *The North American Review*, you deprecate religious strife in the following paragraph:

Religious passions are deep and strong; and any man in his senses who knows human nature, or knows the history of Europe, and has at heart the future peace and happiness of our country, whatever his belief, will do nothing to introduce religious strife into the politics of America. Religious tolerance is not the easy superficial virtue it seems in these placid days; intolerance in the dominating party tends to produce intolerance in the injured party. Then religious peace is near an end, unless strong restraints be used. . . . Prudent men, men who are farsighted, especially if they are in positions of responsibility, will work for peace and harmony.

It is curious in view of the denials and apologies that are continually cropping up with regard to the massacres, wholesale persecutions and wars which desolated Europe for hundreds of years, caused by the machinations of your Church, that you should wave this blood stained record in the faces of the American people. After this let us hope that we shall hear no more denials concerning the complicity of the Popes (to use no stronger term) in such affairs as the slaughter of the Albigenses at the instigation of Innocent III, the bloody persecutions in France, Italy, Spain, Germany,—to say nothing of England,—during the Middle Ages, the Massacre of St. Bartholomew (1572), instigated by Pope Pius V, and endorsed by Pope Gregory XIII, the launching of the Invincible Armada against Protestant England in 1588, the Thirty Years War in Germany, the Spanish Fury, and the Dragoonades of Louis XIV. History also tells us about the Roman Inquisition, and we who have been on the inside of your Church know that the spirit of Rome is just the same to-day as it was in the time of Charles V, Philip II, and all the other royal and imperial satellites of the Pope who massacred their subjects at the behest of the reigning Pontiff.

Emboldened by the favors showered upon your Church by politicians during the regime of Mr. Roosevelt, you say:

We have nothing to fear for ourselves. We are strong, not only in our own union and strength but in the broad American spirit of fair play and love of liberty; and, I may be permitted to add, in our confidence that God destines the Catholic Church in this country to be the bulwark of law and order, of liberty, of social justice and purity.

Your reference to the Papal Church as "the bulwark of law and order, of liberty, of social justice and purity," presupposes the grossest ignorance on the part of your readers of the conditions created by your Church at all times and everywhere. In this country, with only about one-seventh of the population, it supplies about three-fourths of the inmates of all our penal and charitable institutions. With regard to social justice and purity, the Black Hand, the Carbonari, the Mafia and the Camorra are all organizations essentially the product of Roman Catholicism. They have grown up and have flourished for many years in the shadow of the Vatican. The liquor traffic of this country is practically in the hands of good, paying members of your Church. Every priest could testify that he receives more money from saloon keepers and their families than from any other class in his parish. In this, as in other lands, those whose voices are raised the most loudly against any religion and against any Government are the men who have been deceived by your system. As they were brought up to believe it the only true religion, they think there is no other because they have proved it to be a delusion and a snare. For all the bloodshed of the French Revolution of 1789, for the Reign of Terror, the blasphemy connected with the Goddess of Reason, and the attempt to destroy the institution of the Sabbath, your Church was directly responsible. Your priests and bishops were the power behind the throne during the reigns of Louis XIV and Louis XV, which led up to this cataclysm. Where they did not instigate the wholesale murder of Protestants, they gave their sanction to it. They not only lent their countenance to all the evils connected with the civil and political administrations of those kings, but took active part in the same, and so successful were they in their work of ruining the French

nation for the benefit of themselves and their Church that even Louis XV himself foresaw a terrible reckoning in the future, as on his deathbed he exclaimed: "Après moi le déluge!" "After me the deluge!"

The havoc wrought by your Church in Spain, Italy and France, though differing in character and extent, has left the people of these lands to-day in a position as much like that of the French peasants in the eighteenth century as is possible under present conditions.

It is well that you do not attempt to explain how a Church that has destroyed the wealth and power and prosperity and religious sense of every nation that has fallen under the blight of its control is going to benefit the American people.

You also say in your North American Review article:

If the State should forbid us Catholics to continue our parochial schools we should resist to the uttermost; for we hold that, while the State has the undoubted right to compel her future citizens to receive a certain degree of education, she has no right to deprive them of the daily religious influence which we deem necessary for their spiritual and eternal welfare, as well as for their proper training in the duties of citizenship. In any such essay by the State to establish Caesarism, Catholics would behave precisely as any other conscientious body would behave. They would not think it necessary to await instructions from any source. We believe in the sacredness and supremacy of conscience; and rulers of the world, from Nero to Clemenceau, have found the Catholic conscience to be a wall of adamant.

It would be a good thing for this nation if your challenge in regard to closing the parochial schools could be taken up by the several States in which they are now tolerated. The teaching in these schools must, in its very nature, be hostile to the principles of the Republic; it cannot be otherwise. American principles assume that every man acts on his own judgment in political matters; that he is acquainted with the facts in the case; forms his own opinion as to what is best, and votes according to his own judgment. They also assume the supremacy of the law over every man, and assert equal opportunity for every man under the law. The boys in the parochial schools are taught that the Pope of Rome, as the representative of God,

is above all earthly governments; that the interests of the Church are always to receive first consideration at their hands—not the interests of the city, the state, or the nation; instead of "equal opportunity for all," the Roman Church is to be favored in every possible respect, because it is the only true Church, and to it God has committed the right of controlling public affairs. Your Church believes in the union of Church and State with the State as the tool of the Church; or as the Bull *Unam Sanctam* put it, the Church has two swords, a spiritual and a temporal. The first is to be used by the Church, and the second is to be used "by the priest in the hands of kings and soldiers, but by the will and sufferance of the priests. It is fitting, moreover, that one sword should be under the other, and the temporal authority subject to the spiritual power." No number of quibbling and misleading explanations by disingenuous, equivocating priests like yourself can change the meaning of this Bull, and even you cannot deny that it is part of the Canon Law of the Church.

Your reference to "the Catholic conscience" is as misleading as the others. Nero never saw or heard of a Roman Catholic in his life, and Premier Clemenceau has never had the conscience of French Catholics against him. He has always had those people on his side. It was the votes of French Catholics cast in his favor again and again against the clericals that enabled him to effect the separation of Church and State in France. Not only that, but the members of the French Parliament in both Chambers were Catholics. The "wall of adamant" encountered by Clemenceau was not the conscience of French Catholics but the characteristic obstinacy of Pope Pius X and the Jesuits behind him. The "conscience" not only of the greater part of the French clergy, but even of the bishops, was in favor of obeying the law and obtaining the benefit of the liberal provision made by the Government for the ecclesiastics then in office. For the present impoverished condition of the Roman Church in France Pope Pius X is alone to blame, because he refused, in spite of appeals from the French clergy, to allow them to comply with certain sections of the law for the separation of Church and State.

Try as you may, you cannot convince any thoughtful man that you and those for whom you speak are or can be loyal to the Vatican and to American institutions at the same time. How can any loyal subjects of the Vatican admire the institutions of a nation which acts on the principles condemned by the Syllabus of Pius IX (1864), in the following propositions:

No. 18. Protestantism is nothing more than another form of the same true Christian religion in which it is possible to be equally pleasing to God as in the Catholic Church.

No. 27. The ministers of the Church and the Roman Pontiff ought to be absolutely excluded from all charge and dominion over temporal affairs.

No. 42. In the case of conflicting laws between the two powers (civil and Papal) the civil law ought to prevail.

No. 47. The best theory of civil society requires that public schools open to the children of all classes, and, generally, all public institutes intended for instruction in letters and philosophy, and for conducting the education of the young, should be freed from all ecclesiastical authority, government, and interference, and should be fully subject to the civil and political power, in conformity with the will of rulers and the prevalent opinions of the age.

No. 53. The civil government may lend its assistance to all who desire to quit the religious life they have undertaken, and break their vows.

No. 54. Kings and princes are not only exempt from the jurisdiction of the Church, but are superior to the Church, in litigated questions of jurisdiction.

No. 77. It is no longer expedient that the Catholic religion shall be held as the only religion of the State to the exclusion of all other modes of worship.

You are not, however, content with trying to humbug the American people, but you also go so far as to threaten them. I will admit that you have good reason to think them generous to the point of folly, short sighted to the point of imprudence and open minded to the point of gullibility. I am not an alarmist but I certainly think that unless the American people wake up this country will suffer at the hands of the rulers of the Roman Church, who have wrought ruin and destruction in every country where they had power. At the same time it is possible that you overestimate the extent of the power that you seem to possess; and I hope that the threats that you utter

in your article will help to bring many people to their senses. I believe the "enlightened conscience" of the American people will enable them to see that as the rule of Rome has not been a blessing to any country in the world, it can only bring disaster to the free institutions of our Republic.

The question resolves itself into this, Cardinal: Can a Roman Catholic who believes that the Pope is the Vicar of Christ—in whose hands are the keys of Heaven to admit or reject whom he pleases—be as good a citizen of our Republic as one who enjoys freedom of soul and whose spirit is in harmony with the highest ideals of the immortal life? American citizens should not owe spiritual allegiance to any man who claims dominion over the soul; and all Christians believe that he whom Jesus, the Son of God, makes free, is free indeed.

By-and-bye the Catholics in America will cast off the yoke of Rome, and then they will be like other citizens. Meantime, they are burdened and hindered by their spiritual and temporal allegiance to the Pope.

In closing this too long letter, Cardinal, I beg the pardon of my patient readers, but you have brought this array of facts reinforced by official Papal declarations upon yourself by your sixteen-page article of sophistical misinformation and suppression of the truth. Try as you may, you cannot throw dust in the eyes of the American people all the time. You know it was the great Martyr President, Abraham Lincoln, who said: "You can fool all the people some of the time; you can fool some of the people all the time; but you cannot fool all the people all the time." Thus I leave you this month to the good sense and discriminating judgment of all intelligent citizens. I am not a politician, and I do not love controversy—rather do I wish to preach the Gospel of the Prince of Peace—but after forty years' residence in the United States, I wish to do my duty as a citizen in opposing and exposing your efforts to bring our great Republic under the heel of the Pope.

Yours truly,

James A. O'Connor.

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